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REVIEW SECTION.

I.—SABBATH-SCHOOL BIBLE STUDY.

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NO. III.

HAVING considered, cursorily, in paper No. I., the various past methods of Bible study, and having proposed in paper No. II., a method for future use, it is the present purpose to present something by way of suggestive lesson along one of the lines of this method. The first of the Gospels, that according to Matthew, will furnish suitable materials for this purpose.

The place of the Gospel according to Matthew in the Bible, in the New Testament and among the four Gospels, should first be learned.

The Bible, as a whole, presents God's work of redemption for fallen man, from its inception in Eden to its consummation in the paradise above. The Old Testament embodies that work in its preparatory, typical and incomplete stage, giving its historical foundation in the Pentateuch, and presenting its development—in the national life, in the emotional life, and in the faith and hope of the chosen people, as looking for the advent of Messiah—in the Historic, Poetic and Prophetic Books. The New Testament embodies the redemption in the stage of fulfilment and completion, furnishing its historical foundation in the four Gospels, and its development—in the life of the Church, its doctrinal views and its prophetic vision of the future—in the Acts of the Apostles, the Epistles and the Revelation of John. The Gospels are thus seen to belong to the stage of completion in the work of redemption. They furnish the historic foundation of the New Testament phase of redemption, in giving to men the story of Jesus, the Messiah, in His life and work of atonement for the world. These relations cast new light upon the Gospels themselves, since the books were made to fit into the Divine Plan of the whole.

The four Gospels are themselves to be regarded as one whole, constituting the historic foundation of the New Testament scheme of redemption. They were given shape to meet the necessities of the world